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on the globe have been created, matters at present very little ; and has nothing to do with the question of "Fossil Man." If M. Le Hon had called his book one on the Origin of Man, the appendix would have been justifiable and necessary, but as it stands it is a blemish which we hope to see removed in the third edition. Belgium, however, in which country the most important evidences of the origin of man have been discovered, has just cause to be proud of the present work.

ANALYTICAL ACCOUNT OF THE CHIEF CHARACTERS TENDING TO SEPARATE MAN FROM ANIMALS.*

By M. ROCHET.

MAN cannot be defined, as many naturalists have attempted, by a sacramental phrase. His distinctive characters are multiple, and it is by their ensemble that we are enabled to understand him ; he is a summary of all living beings, in some respects the conclusion ; and his infancy has not yet terminated. From our point of view man may be considered under five principal heads :—

1. *Man examined externally as regards form.*—There is not a single feature in the human face which, examined from an artistic stand-point, does not constitute a character of beauty and nobility foreign to the animal. He alone has an expressive and intelligent physiognomy. This applies also to the body. Thus the trunk of man is both supple and flexible ; it rotates on itself in a manner observed in no other animal ; like the head the body is of incomparable beauty, and shows a harmony of proportion not observed elsewhere." The erect stature, the perfection of the hand, and of the foot, are characters of the same value. The hand is especially characteristic. Man alone has a true hand ; he alone uses this admirable instrument for creating thousands of industrial and artistic masterpieces.

2. *The internal, sensitive, or moral man.*—Man is endowed with a moral sensibility altogether unknown to the rest of organised beings. Everything affects and agitates him. He loves, or believes in things animals have no notion of. He possesses the feeling of the beautiful, the ugly, of wrong and right. He alone is conscious of the morality or immorality of his acts. He alone in the whole universe is conscious

* Translated from the *Bulletins* of the Paris Anthropological Society. This is the summary of the author's important memoir on this subject.

of his existence, of that of the universe, of extension of space and duration. He knows that he is born, lives, grows old, and dies. Animals know nothing of all this. They feel that they will, but do not know it.

Man alone has an idea of God, and is attached to him by feeling and intelligence. By intelligence man arrives slowly at the idea of God. This one of those sublime abstractions which form the glory of human conceptions.

Considered in his social relations, even the most primitive and necessary, man alone of all animated beings forms a complete family, proceeding from the ascendant to descendants and collaterals. The animal takes life as it finds it without any way modifying it. Man, on the contrary, takes life according to his will ; for all the regions on the globe form part of his domain ; and he can in a thousand ways vary the mode of his existence.

3rd. *Man considered as an active being.*—Even in satisfying the lowest appetites, man differs from animals. He alone prepares his food by cooking it. Man alone provides himself with clothes to protect himself from the elements. When we treat of industry, instruments, and arms, the difference is enormous. The animal has no other weapons than those given to it by nature ; man furnishes himself with a rich arsenal, and this aptitude he possessed when he first appeared upon the earth, as taught us by Archæology. Man finally possesses another important character, articulate speech. Where there is no word there is no idea, no thought, no intelligence. The extensive language of animals consists of simple interjections.

4th. *Of Man considered as an intelligent being, or of the faculties of the human mind.*—Animals possess in principle the same intellectual elements as man, but in a rudimentary state, so rudimentary that all comparison is impossible. Like ourselves, animals possess memory, or rather a memory, a faculty which is the basis of every intellectual operation. But in them it is a faculty founded only on wants, personal utility, without any true notion of the objects ; whilst in man who, by means of language, acquires ideas, the facts of memory acquire great value. I have no intention of defining memory, but I estimate that a human brain may well contain from 300,000 to 400,000 images of things. Thus the memory of a philologist may contain more than 100,000 words without counting the variations, flexions, etc. The animal possesses nothing analogous to the free will of man. The choice of an animal is not a real deliberate choice ; it is a simple option comparable to the decisions of a very young child or of an idiot.

The animal entirely wants imagination. I take this word in its poetical sense. It does not possess this faculty so precious for man's

happiness, the charm of life, the consolation and the remedy for his evils.

5th. *Man considered as a collective being.*—I merely here indicate how much man is superior to the animal by the mode in which he occupies the soil. The animal constantly loses territory which man gains. The day will arrive when there will be on the surface of the earth only such animals as are useful to man. The chief reason of man's great superiority over the animal is his faculty of association. Animality has no principle of cohesion in its members. Every animal lives only for itself. But men group together and combine their forces, and, although individually weak, they acquire an immense power. Man transmits his works and his conquests to his descendants. The animal perishes and leaves only his skeleton behind. And if man has frequently deified himself on the earth, it is because he found nothing on earth that can be compared to him.

BURTON'S EXPLORATIONS IN THE BRAZIL.*

THOSE anthropologists who, in the summer of 1865, watched the departure of Capt. Burton for a new and, to him, hitherto untrodden path of scientific travel, have waited long for the publication of the great work which should comprise his "experiences" of South American anthropology. The practical knowledge of man, alike in his highest and in his lowest aspects, which he had previously gained in India, in Arabia, in the Rocky Mountains, in Eastern Equatorial Africa, at Fernando Po, and in Dahome, naturally in a great degree qualified him for South American research. Now, however, we have the satisfaction of knowing that he has been promoted to a new field of labour in Syria; we doubt not that he will find that Abana and Pharphar, rivers of Damascus, are as much productive of anthropological fruit as even the São Francisco.

Glancing over the two enormous and closely printed volumes before us, we are utterly at a loss how to commence our criticism. Nearly every part of the work is a minute photograph of the country, the people, and the productions of the Brazil. A careful study of the

* *Explorations of the Highlands of the Brazil, with a full account of the Gold and Diamond Mines; also, Canoeing down 1,500 miles of the great river São Francisco, from Sabará to the sea.* By Captain Richard F. Burton, F.R.G.S., etc., Ex-President Anthropol. Soc. London, 2 vols. Tinsley Brothers.